

# THE Witness

10¢ A COPY

May 5, 1949



**BISHOP WRIGHT OF EAST CAROLINA**  
Cooks Pancakes for Diocesan Family Breakfast

**TODAY'S GREAT CONTROVERSY**



## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.  
Weekdays: 7:30, 8 (also at 9 Holy Days and 10 on Wednesdays) Holy Communion; 8:30 Morning Prayer; 5 Evening Prayer.  
Open daily 7 a.m. to 6 p.m.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector  
Sundays: 8, 10 and 11 a.m.  
Daily: Tues.-Thurs., Prayers—12:30.  
Thurs., and Holy Days, H.C.—11:45  
Fri., Organ Recital—12:30.

### THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.  
Sundays: Holy Communion, 8 and 10 a.m.; Morning Service and Sermon, 11 a.m.  
Thursdays and Holy Days: Holy Communion, 11 a.m.

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector.  
8 a.m., Holy Communion.  
11 a.m., Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8 a.m.  
Thursdays and Saints' Days at 10:30 a.m.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH Madison Ave. at 71st St., New York

Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a.m. Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Service and Sermon; 4 p.m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Morning Prayer — 1st Sunday, Holy Communion.  
Daily: 8:30 a.m., Holy Communion.  
Thursday and Holy Days: 11 a.m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a.m. Holy Communion; 11 a.m., Morning Prayer and Sermon; 8 p.m., Evening Song and Sermon; Service of Music (1st Sunday in month).  
Daily: Holy Communion, 8 a.m., Tues., Thurs., Sat.; 11 a.m., Mon., Wed., Fri.  
5:30 Vespers, Tuesday through Friday.  
This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High).  
Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street

NEW YORK CITY  
The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### ST. LUKE'S CHURCH 435 Peachtree Street

The Rev. J. Milton Richardson, Rector  
Sundays: 9 a. m., Holy Communion; 10:45 a.m., Sunday School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

## The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board, Bishop Lane W. Barton, Chairman.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.



POSTMASTER: Please send notices on Form 5578 and copies returned under labels Form 3579 to THE WITNESS, Tunkhannock, Pa.

## SERVICES In Leading Churches

### CHRIST CHURCH

Grand at Utica St., WAUKEGAN, ILLINOIS  
Rev. O. R. Littleford, Rector; Rev. David I. Horning, Rev. Walter K. Morley, Assoc.  
Sunday: 8, 9:15, 11, 7:30.  
Wednesday: 7 and 9:30.  
Thursday: 9:30.  
Holy Days: 9:30.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday, Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL Shelton Square BUFFALO, NEW YORK

The Very Rev. Edward R. Welles, Dean  
The Rev. Robert R. Spears, Jr., Canon  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon.  
Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL DENVER, COLORADO

Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11 — 4:30 p.m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL Main & Church Sts., HARTFORD, CONN.

Sunday: 8 and 10:10 a.m., Holy Communion; 9:30, Church School; 11 a.m., Morning Prayer; 8 p.m., Evening Prayer.  
Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a.m.  
Weekdays: Wednesday, 8 and 11 a.m.  
Thursday, 7:30 a.m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CATHEDRAL

Military Parkway, NEWARK, NEW JERSEY  
Frederick J. Warnecke, Dean  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Weekdays: Holy Communion, Wednesday and Holy Days at 12 noon.  
Intercessions: Thursday, Friday at 12:10.  
Organ Recital: Tuesday, 12:10.  
The Cathedral is open daily for prayer.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 a.m., Holy Communion; 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon.  
Wednesdays: 10 a.m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St.

INDIANAPOLIS  
The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m., Morning Prayer and Sermon.

### CHRIST CHURCH

NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a.m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE St. Louis, Missouri

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield, Minister of Education  
Sunday: 8:00, 9:25, 11 a.m.—High School, 5:45 p.m.; Canterbury Club, 6:30 p.m.

### CHRIST CHURCH IN PHILADELPHIA SECOND STREET ABOVE MARKET

Cathedral of Democracy—Founded 1695  
Rev. E. Felix Kloman, S.T.D., Rector  
Sunday Services: 9:30 and 11 a.m.; Church School, 10 a.m.  
Weekdays: Wednesday noon and 12:30.  
Saints' Days: 12 noon.  
This Church is open every day.

### CALVARY CHURCH Shady and Walnut Aves.

PITTSBURGH  
Rev. William W. Lumpkin, Rev. A. Dixon Rollit, Rev. Nicholas Petkovich, Mr. Richard J. Hardman, Lay Ass't  
Sunday: 8, 9:30, 11 and 8  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30  
Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a.m.  
Friday and Holy Days: 9:30 a.m.



## —STORY OF THE WEEK—

# General Convention to Consider Greatly Increased Budget

**Treasurer in Requesting New Headquarters Declares 281 Is Entirely Inadequate**

BY

ANDREW VAN DYKE

Members of the National Council, meeting at Seabury House, April 26-28, were told by officers that General Convention, meeting in San Francisco in September, will be asked for a greatly increased budget to carry on an enlarged program. The Rev. John Heuss, head of the department of religious education, reported that the program will be presented at two joint sessions in the opening days of the Convention. Mr. Robert Jordan, head of promotion, then told the Council members of the need for raising the increased budget. He pointed out that the time between General Convention and the fall every member canvass was too short to do an adequate job of education, so that it would be suggested to General Convention that the dioceses have the same quotas for 1950 as they have this year. Then in the spring of 1950, after a campaign of instruction, there would be one day when the whole Church would be asked to contribute in the neighborhood of \$500,000 for the Presiding Bishop's Fund for world relief, and an added million or more for the regular budget. Mr. Jordan also spoke of the development of a speaker's bureau which would seek also to stimulate similar bureaus in the provinces and dio-

ceses, as well as have available transcriptions of addresses to be used in the more isolated sections of the church.

He reported that \$756,367 had so far been received as a result of One Great Hour for the Presiding Bishop's Fund and thought the total would reach one million.

Russell E. Dill, treasurer of the Council, spoke of the need of renovation of "281" or procuring of new office space for the Council. Present quarters are overcrowded with present personnel of 175, and adoption of the budget for 1950 will mean employing more people, said Mr. Dill. He stated "if 281 represents the thinking and attitude of the Church, then heaven help us. The building is only a third class railroad waiting room. We do not want lush offices, but clean, decent and orderly places in which to work, environment that will provide a pickup of morale." He went on to point out that the trim needed painting to save it from rotting, the gutters and leaders were rusted out, the plumbing is fifty years old, and lighting and ventilation is inadequate. The figure of at least \$15,000 was the estimate for repairs. This prompted the question from the Rev. James W. F. Carman, Council member: "How much can you get for the

whole joint?" Mr. Dill replied that appraisal of the building is \$50,000 for junk, and land valued at \$150,000. Ownership of the office space would be preferable to rental, in his opinion, because of tax exemption for the Church.

Authorization was given for numerous special projects, and approval of the \$25,000 additional spent to purchase the Hongo estate in Tokyo. This baronial home with outbuildings has been bought by the Japanese Church to provide a residence for the bishop, a synod house and theological seminary. The price has been \$81,000 on property that is valued at about \$166,000.

### Christian Education

Bishop Dun reported for the department of Christian education. To carry on the necessary program it would cost a half million dollars, he stated, but the department would ask for only \$328,750 for 1950. He said the clergy training program will be presented at summer conferences at Sewanee and the Pacific Divinity School, and at a series of sixteen sessions at the College of Preachers beginning in the fall. Dr. Theodore Switz of the University of Chicago, serving as part-time consultant to the department, speaking on adult education, said that about one-fifth of the Church had used the material on Christian marriage, and that most of them followed the discussion group method, rather than having lectures. He outlined the study course for next October which would deal with stewardship, and reported that it was being experimented with in the Missouri parish of the Rev. Charles

(Continued on Page Eighteen)



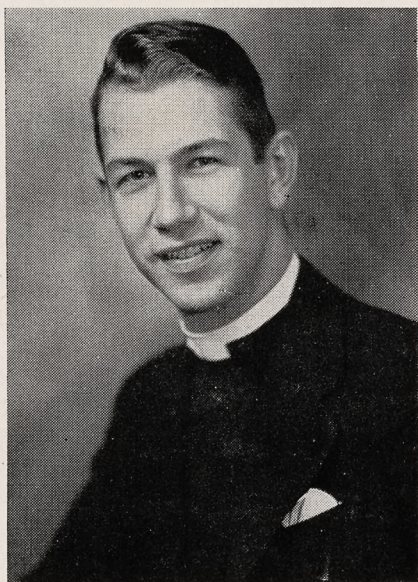
# EPISCOPAL CHURCH NEWS

## BISHOP MOULTON NAMED TO PEACE COMMITTEE

★ Bishop Arthur W. Moulton, the retired bishop of Utah, is one of the eight Americans to serve on a permanent committee to work for peace. The setting up of such a committee was the final action taken at the World Congress of Fighters for Peace which opened in Paris, France, on April 20 and adjourned on the 25th. Dean Hewlett Johnson of Canterbury Cathedral was also elected to the committee.

A number of clergymen were among the 1,000 delegates to attend. The Protestant delegates included Bishop Albert Bereczky, ministerial president of the Hungarian Reformed Church, and Bishop Lajos Veto, of the Tiscian district of the Hungarian Lutheran Church. Another Protestant delegate was the Rev. Alan Ecclestone, vicar of Darnall, Sheffield, England, described as representing the Society of Socialist Clergy and Churchmen.

Leading the delegation from



Robert E. Ratelle, formerly curate at St. James', Alexandria, La., is now in charge of college work at Ruston, La.

Czechoslovakia was Father Joseph Plojhar, minister of health in the government, who has been suspended from his priestly functions for continuing to hold government office in spite of a ban by the Czech hierarchy against priests participating in political affairs. Father Plojhar in no way represents the Catholic Church in Czechoslovakia. Ecclesiastical authorities have officially announced that only the Vatican can send official Catholic representatives to the congress or any other international gathering. Among eight delegates from the Soviet Union were Metropolitan Nikolai of Krutitzky and Archpresbyter Nikolai Kolchitzky, dean of Epiphany Cathedral in Moscow.

Timed for the opening of the Congress was the publication of a manifesto in praise of the gathering prepared by the Union of Progressive Christians in France, a movement which claims that Christianity and Communism are not incompatible. The manifesto called the Congress "a meeting ground for union and understanding, which must be achieved if war is to be avoided." It appealed to "all Catholics and Protestant Christian groups of all kinds to face seriously and courageously the responsibilities which are theirs in the peaceful struggle against war."

American Protestants were praised as fighters for world peace and Roman Catholic "reactionaries" denounced as warmongers in speeches at the Congress. Frederic Joliot-Curie, French high commissioner for atomic energy, said "we know that fifty million Protestants in America, members of numerous sects, have waged for several months an energetic battle for the safeguarding of peace." He said he was convinced that the Protestant efforts were being supported by "tens of millions

of Americans" who "ardently long for peace."

Pietro Nenni, Italian Socialist left wing leader, blamed the present world crisis on "the systematic work of reactionary, conservative, and clerical circles to destroy the Yalta and Potsdam agreements. In the last three weeks a political staff for a third war has been formed. It exalts President Truman as its guardian of world order, Winston Churchill as its prophet, and finds its spiritual arms in militant clericalism."

Signor Nenni bitterly assailed "clerical intervention" in Italian politics, asserting that "the balance of party power there was completely destroyed by a threat to suspend American aid, which assured success in the elections for the conservative and clerical bloc."

Father Frantisek Fiala, head of the Czechoslovak Caritas, Roman Catholic welfare organization, sent a message to the Congress praising its aims. The priest, who was denied a French visa to attend the Paris meetings, expressed the conviction that "every believing Catholic must see in war the negation of the idea of love and peace which Christianity proclaims."

Meanwhile, a message was sent to French Catholic women by a Catholic women's club in Brno declaring that "we pray for the success of the Congress of Partisans of Peace in Paris and ask you also, as good Catholics, to pray for permanent peace."

## SETTLEMENT FAILS IN MELISH CASE

★ Efforts to settle the controversy in Holy Trinity, Brooklyn, have apparently failed since the Rev. John Howard Melish, the rector, has rejected a compromise. The proposal, which came out of four days of con-



sultations under a "gentleman's agreement" respite granted by Justice Meier Steinbrink, would have permitted Dr. Melish to remain as rector, with charges made against him and his son before the standing committee of the diocese, as well as the ouster order of Bishop DeWolfe, withdrawn. The former vestry also would be required to accept the will of the congregation as expressed in the annual election on April 18 when five anti-Melish candidates were replaced by an equal number favorable to the Melishes.

In return for these considerations, the younger Melish, assistant to his father, would resign within sixty days and remove himself and family from the rectory.

The proposal however was rejected by Dr. Melish with the statement that "We believe that it compromises the basic principles of democracy within the Church, the rights of the congregation, the freedom of the pulpit, and freedom of conscience and speech. These principles must be unswervingly maintained at all times but especially in such a period as this when so many are accepting the inevitability of another war. Such a compromise betrays the traditions of the parish, and, above all, endangers clergymen everywhere in the exercise of their prophetic and priestly ministry. Unless these rights are sustained no minister is free."

Dr. Melish also stated that the newly elected members of the vestry, "who speak for more than three-quarters of the voting members of the parish, as well as the Committee to Retain the Rector, wholeheartedly concur in this decision."

Judge Steinbrink thereupon made the ouster final, without granting any further stay. However William Mason Smith, prominent New York churchman who is attorney for the Melishes, announced that an appeal would be taken to the high-

er court. Meanwhile services at Holy Trinity are conducted by other clergymen, with the Melish family attending as members of the parish. The services on April 24 were conducted by the Rev. L. Bradford Young, rector of Grace Church, Manchester, N. H., who was at one time assistant at Holy Trinity.

## SEMINARIANS MEET AT KENYON

★ Theological students from nine Episcopal seminaries in the U.S. and five seminaries of the Church of England in Canada met at Kenyon College, Gambier, Ohio, to consider "The Future of the Anglican Communion." The keynote address was delivered by Archbishop Philip Carrington of Quebec, who declared that the Church in England no longer is "the center of Anglican communion."

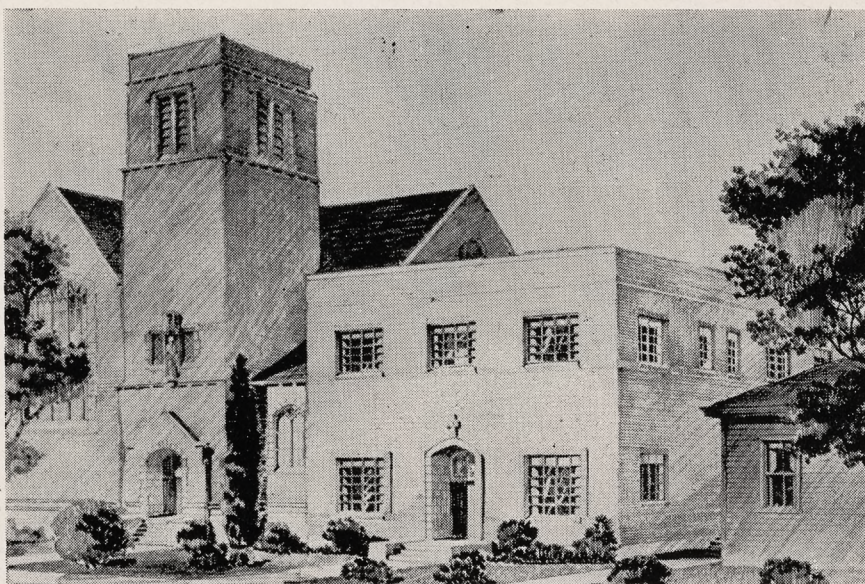
"The English bishops themselves had a way of talking about home and overseas churches which was very charming; but in some cases we found it necessary to make it perfectly clear that this classification was not totally adequate," the Archbishop said.

The Rev. Charles D. Kean, rector of Grace Church, Kirk-

wood, Mo., told the seminarians that the great question of our time is the contradiction between the collectivizing movement and the individualistic heritage. "Since the issue has as yet no solution," he said, "men are seeking help in understanding what they are up against and what they can do about it. If Christianity is able to illumine the situation, it will serve a purpose." Kean suggested that the Anglican communion which he described as a "fellowship of free individuals freely associating with one another," could show the way by which conflicting individualism and collectivism could be transcended.

Dean Alexander Zabriskie of the Virginia Seminary, speaking on "Movements toward Church Unity," said that Anglicanism must beware of becoming exclusively Catholic or exclusively Protestant. If the Anglicans are too cautious, he warned, "there will emerge a united Protestant Church lacking the Catholic elements which form a part of our heritage."

The Rev. John S. Higgins, rector of St. Martin's Church, Providence, R. I., told the conference that the Anglican



One of the best appointed parish houses in the country is about completed at St. Andrew's Church, New Orleans.



# EPISCOPAL CHURCH NEWS

Church cannot do effective missionary work if it merges with other Protestant Churches. "You can't do good missionary work if you do not have strong convictions about your own faith and your own Church," he said. "The Churches that are now getting amazing results in terms of growth are those which are so sure of their message that they will have nothing to do with any other Church." He stressed that "the primary task of the Church at present is to continue in being, not to dissolve or merge or lose its identity with a number of Protestant bodies."

## CONFIRMATION SERVICES TELEVIZED

★ The first Episcopal Church service to be televised in the diocese of Chicago was the Easter Eucharist in the Church of the Epiphany, when Bishop Wallace E. Conkling was celebrant and also administered the sacrament of confirmation. The entire service, from 11 a.m. to 12:45 p.m., was televised by station WNBQ, Channel 5. Accord-

ing to Reinald Werrenrath, Jr., the director, the telecast required a three camera pickup and included close-up and long shots as well as an over-all view of the service.

However, the first time that a bishop appeared on television administering the rite of the laying on of hands, occurred only a short while before in the diocese of Central New York, where Bishop Malcolm E. Peabody was seen over television station WHEN confirming 25 persons at All Saints Church, Syracuse.

## EPISCOPALIAN HONORED FOR UNIQUE SERVICE

★ B. M. G. Williams, who is both president of a large business and associate rector of St. Clement Church, El Paso, Texas, saw an education building named in his honor. The congregation of St. Clement and scores of Mr. Williams' business associates were on hand for the dedication of Williams Hall, which will serve as the education building of the church.

An ordained minister, Mr.

Williams has since 1900 worked with seven rectors and three bishops, a record believed without equal. Over the 49 years he has been lay reader, curate, assistant minister and now associate rector of the parish.

"There is no parallel in the American Church to the service B. M. G. Williams has given to the Church of St. Clement and to the city of El Paso," according to the Rev. William G. Wright, rector. "Inasmuch as all his work has been volunteer, it has all been work which otherwise would not have been done," Mr. Wright said. "He has been pastor, teacher, preacher and friend to four generations of worshipers and has supplied a continuity which is one of the chief assets of parish life."

An active civic worker, Mr. Williams has at various times held almost every post of importance having to do with welfare work or civic improvement.

Williams Hall, a modern Gothic structure costing \$260,000, is attached to St. Clement and carries out the architectural style of the Church.



These attractive girls are members of Williams House, Church center in Detroit, and are having fun at a picnic.

## COMMENDS PLAN FOR PRAYER CENTER

An official of the Federal Council has commended United Nations Secretary Trygve Lie for his directive that a special place for prayer be set up in the new UN headquarters, now under construction in New York. The commendation, sent by Walter W. Van Kirk, secretary of the Council's department of international justice and good will, expressed the hope that once the center had been established "members of the United States and other delegations to the United Nations will find it in their hearts to seek there the guidance of him who is the God of history."



## PEACE PICKETS ARRESTED

★ Two demonstrators against war were arrested in front of St. Thomas Church, New York, Easter noon. The police also shooed a half dozen others away from the neighborhood, accompanied by the cheers of the parading throng. The demonstrators wore large paper hats on which were written such slogans as "Stop World War Three Now" and "No, Mr. Truman, we don't want the A-bomb used again." One of the two arrested, refusing to obey the police to clear off Fifth Avenue, sat down on the sidewalk and was carried bodily to the police station. The other simply refused to budge and was nudged along to the police station by the cops. The demonstrators were members of Peace Makers; the Fellowship of Reconciliation and of the War Resisters League, all pacifist organizations.

## NEW CONGREGATION FOR CITY CHURCH

★ The 43-year-old congregation of St. George's, Passaic, N. J., was disbanded on Easter Day. The following week, St. Andrew's, a Negro congregation, began using the building for services. In recent years St. George's has had a heavy loss in membership, and had to be supported by the diocese of Newark. St. Andrew's congregation had been using a converted store for a church in the same section of the city. This property will be sold and the money will be used to repair the former St. George's Church. The vicar of St. Andrew's, the Rev. Edward A. Lockhart, has invited those families who were members of St. Andrew's to continue to worship and work with the new group, thus making for an interracial congregation. Bishop Washburn is heartily endorsing the move.

A large number of interested people joined with the congregation for the opening service.

The choir was augmented by choirs from St. Andrew's and St. Augustine's Presbyterian Church in Paterson. Members of the board of missions of the diocese were present. The Rev. Donal MacAdie, rector of St. John's, the first parish in Passaic, preached the sermon. The Ven. W. O. Leslie, Jr., canon missionary of the diocese, assisted at the service with Mr. Lockhart. A reception for over 300 people was held in the parish hall after the service.

## DIOCESE OF ALABAMA ELECTS SUFFRAGAN

★ The Rev. Randolph Royall Claiborne was elected Suffragan Bishop of Alabama at a special convention which met at All Saints', Birmingham, on April 20th. The election came on the sixth ballot of the laity and on the seventeenth of the clergy. Mr. Claiborne, 42, has been rector of the Nativity, Huntsville, Ala., since 1938. Other rectors nominated were: J. W. Brettman of Montgomery, Ala.; B. B. Comer Lile of Alexandria, Va.; Robert A. Magill of Lynchburg, Va.; Vernon C. McMaster of Montgomery, Ala.; Robert Y. Marlow of Gadsden, Ala.; William H. Marmion, Birmingham, Ala.; Edgar L. Pennington of Mobile, Ala.; Marshall E. Seifert of Birmingham, Ala.; Louis O. Thomas of Nanthez, Miss.; Thorne Sparkman, Chattanooga, Tenn.; John C. Turner of Birmingham, Ala.; and Richard S. Watson of Seattle, Washington.

## FATHER VIAL NOW BISHOP

★ The Rev. Kenneth A. Vial, S.S.J.E., who until recently has been serving as our liaison representative to the Church in Japan, and since April 1, 1949 as warden of the Central Theological School, was consecrated assistant bishop of Tokyo on April 25. His consecration to this office removes him from the list of clergy of the American Church and makes him a bishop in the Nippon Seikokwai.

## STRESS MODERN METHODS OF COMMUNICATION

★ The Rev. William R. Robbins, rector of St. Peter's, Cazenovia, and the Rev. Harold S. Knight, Deacon-in-Charge of St. Mark's, Clark Mills, were delegates from the diocese of Central New York to the annual radio and television seminar, sponsored by Colgate-Rochester Divinity school in Rochester, April 18 to 21.

In making the announcement of their appointment, Bishop Malcolm E. Peabody and the Rev. Albert A. Chambers, of Auburn, chairman of the department of promotion of the diocese, stressed the importance of modern communication methods in the work of the Church. "We believe that of the Church is to reach many of those persons without any religious affiliation, it must utilize every phase of our present-day means of dissemination of information. Our clergy should be kept informed of all new trends and techniques."

This is the first time that the diocese has sent delegates to a conference on the use of mass media of communication. Both Robbins and Knight have had previous experience in promotion and radio work before entering the ministry.



Good race relations are stressed at the Play Center of St. Matthew's Church, in Wilmington, Delaware.



# ECUMENICAL NEWS

## CHURCH PRESS GROUP IN CONVENTION

At its annual convention in Washington, D.C., the Associated Church Press urged expansion of Protestant Church publicity and increased attention to the fields of religious journalism. The group, comprising editors of church papers in the U.S. and Canada, heard as principal speaker, Dr. W. A. Visser 't Hooft, general secretary of the World Council. He said it was a "life and death question" for the World Council to maintain contact between Churches on both sides of the Iron Curtain. Another speaker was Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State. He charged that the secular press is throttled by fear of boycotts and reprisals. "It is next to impossible," he claimed, "to enlist the support of the public press in a way to criticize even in a constructive manner, the political activities of the Roman Church."

Among measures designed to strengthen religious journalism were: (1) Designation of October as Protestant Church Press Month during which an "aggressive" circulation campaign will be undertaken by Protestant publications. (2) A request that the Nieman Foundation at Harvard grant eligibility fellowships to qualified editors of the religious press. (3) A survey of the possibility of securing from seminaries and foundations the establishment of journalistic fellowships for qualified Protestant churchmen. These fellowships would underwrite twelve-month, post-graduate in-service apprenticeships in the offices of religious publications.

The Rev. David D. Baker, editor of *The Messenger*, St. Louis, official organ of the Evangelical and Reformed Church, was

elected president of the association. Dr. Harold E. Fey, managing editor of *The Christian Century*, Chicago, was named vice-president, and Dr. G. Elson Ruff, editor of *The Lutheran*, Philadelphia, was reelected secretary-treasurer.

## WORKSHOPS TO STUDY WORLD ISSUES

A series of 18 interdenominational workshops—to be held in various cities between now and May 11 to discuss principal issues for world order facing the churches today—has been announced by the department of international justice and goodwill of the Federal Council. The workshops, which are a sequel to the Cleveland conference on "The Churches and World Order" will be attended by clergy and laymen. Two teams of speakers will make the tour, one led by the Rev. Richard M. Fagley, and the other by the Rev. Huber F. Klemme. Keynote addresses in several of the cities will be delivered by John Foster Dulles, President John Mackay of Princeton Seminary and the Rev. Ralph Sockman, Methodist of New York.

## EAST-WEST CHURCHES HOLD PARLEY

Three churchmen from Czechoslovakia and one from Hungary joined with 29 churchmen from the western nations and the Orient in a conference on international problems held at the Ecumenical Institute, Bossey, Switzerland, on April 1 to 4. The conference drew up recommendations on international affairs to be submitted to the International Missionary Council and the World Council of Churches whose central committee will meet at Chichester, England, this summer. Although the recommendations

have not been released for publication at this time, the members of the conference issued a statement that "every possible effort must be made to maintain the ecumenical fellowship between the churches in the areas under different political systems," and reaffirmed the Amsterdam Assembly's position that "the Church cannot identify itself with any political system."

The meeting was held under the auspices of the commission of the Churches on international affairs and was chaired by Baron F. M. van Asbeck, newly appointed president of the commission, and professor of international law at Leiden University, the Netherlands, and Mr. Kenneth Grubb of England, who is chairman of the commission. Eastern European delegates present at the conference were: Profs. Joseph L. Hromadka and Frantisek Bednar, of the John Hus Theological faculty, Prague, Rev. Blahoslav Hruby, of the Czech Brethren, Prague, and Pastor Daniel Szabo, of Budapest, Hungary.

## BASIS OF MERGER NOW APPROVED

By a vote of 249 to 41, the general synod of the Evangelical and Reformed Church, at a special meeting in Cleveland, O., approved the final basis of a merger with the Congregational Churches. The vote was upon a resolution accepting a set of interpretations to the basis of union which were adopted by the general council of Congregational Christian Churches. Action of the General Synod will now have to be considered by the 34 divisional synods in the denomination.

There is every likelihood that the Evangelical and Reformed Church will approve the merger at the lower level.



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## EDITORIALS

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### Today's Great Controversy

The better part of two meetings of our Editorial Board was given to the discussion of an excellent letter received from Mr. Morgan C. Larkin, an Episcopal layman of Bay City, Ohio. He deals, certainly, with one of the most controversial issues of our day, the right settling of which may well determine whether or not our civilization—indeed our world—is to endure. We herewith present his letter; a reply which is subscribed to by a majority of the Editorial Board; and a mild dissent by a minority. Mr. Larkin's letter, incidentally, gave to us of the Editorial Board a further demonstration of the value of group-editing. The issues he raised were discussed in an atmosphere of Christian fellowship, with clashes of opinions which stimulated minds without for a moment threatening fellowship. We only regret that Mr. Larkin was not also present to support his thesis and to share the good time.

#### The Letter

I HAVE read a good many issues of *The Witness* and noted with some disquiet the leftist tendencies of your editorial policies. I am not so much concerned regarding the leftist philosophy as I am with the company we are compelled to keep in adhering to its concepts. Certainly the increasing evils of the profit system are revolting enough to press many of us in an opposite direction but we must avoid falling into worse dangers. Communism, the ideologies of Marx, and socialistic methods are well worthy of unbiased considerations by Americans looking toward a more abundant life. The military aims of Soviet Russia are an entirely different matter and should be given no comfort by us. Under the guise of promoting brotherly cooperation, affiliates of Soviet Russia cruelly deceive sincere people who wish to participate actively in leftist movements. What greater desecration can be committed upon our Christian ideals than to have them used as an initial penetration by a Godless regime?

So completely are Communism and Marxism enveloped by Soviet military interests that no line can now be drawn between the two. The Communist and his fellow traveler are today the vanguard of the Red Army. When we give shelter to the Communist Party as "the smallest and weakest . . . minority" we are guilty of misplaced charity. That organization is fired by the tremendous energy of a fixed idea. Its small but zealous

numbers can easily out-manuever the apathetic mass of our people. It is impolitic to speak of the people as a mass, but what other term can be used unless individual awareness is fostered and personal action is taken to safeguard our indigenous institutions.

Far from being weak, the Party has a backlog of political technique and infiltration strategy that has been formulated by the keenest brains developed in thirty years of bitter struggle. The average American does not realize, nor is he interested in learning of the successful tactics developed by the hard bitten Party cadre during the murderous campaigns in Russia and Europe since 1918. We fall easy prey to "front" activities.

If modern war and democracy are mutually exclusive, then war and absolute dictatorship are co-mandatory. It has recently been demonstrated in Italy, Germany, and Japan that the dictatorship must feed upon progressive warfare or die. This inevitable course is now being followed by the rulers of the Soviet. We can no more cease our harassment of the Party and its sympathizers in this country than could we lay down our arms at the height of the European campaign. Is there any doubt that hostile activity on all fronts now open to them has not already been initiated by Soviet Russia?

With this ponderous evil force driving relentlessly toward its single goal how is any American free to make many concessions to left of center? Thus the influence of the Soviet has already curtailed some of our freedom. Until we are rid of this contamination we must move with great care. It is to be emphasized over and over that the Marxist attitude of the Communist is hypocritical, his mission is military.

I do not presume, as you have done, to make any reference to Christianity nor to the world that our Master desires and wills. The business dealt with here has to do with the waging of war and is thus impossible to reconcile with what we profess to be our ideals. To open wide the gates and offer ourselves for the pillage of hostile armies is beyond the present spiritual development of most of us. To pursue the discussion along these lines is to really throw the subject on the horns of an equivocating dilemma. I feel that I



am at least as honest in ignoring this as you were to include it.

A very puzzling question is your position as the editorial board of *The Witness*. Before now the points raised in my letter have been laboured to the point of triteness and are not included for your instruction but to present a case. I cannot reasonably cry that you are blind or ill informed. The journalistic quality of *The Witness* indicates a breadth of experience and sophistication in political movements that exceed my own.

I therefore consider that a fuller explanation of your policies is called for. I beg of you not to dismiss this letter unanswered as the product of an implacable red-baiter. It would be an injustice to brand me over zealous merely because I am articulate. Many of your readers who would never put pen to paper must have similar misgivings.

## A Reply

**WE** print Mr. Larkin's letter in full because it deals with some of the basic issues of our time in an admirable spirit and expresses so much clear thinking that it serves to shed light rather than heat on a notable controversial issue. It is a pleasure for us to emulate the spirit of our correspondent by answering his letter with whatever clarity of thought we can.

We are, of course, heartily in agreement with his conviction as to the increasing evils of the profit system and that the principles of Communism and the ideology of Marx are worth unbiased consideration by Americans.

But his interpretation of the present military aims of Soviet Russia we feel is a mistaken one and is probably based on inadequate knowledge of Soviet relations with the west during the past 30 years. At the beginning of the 1917 revolution, the Bolshevik leaders cherished a hope that the proletariat of other European countries would rise against their governments as they themselves had against Czarism, although it was clear that no military aid from Russia would be possible. But this hope faded quickly and Russia was faced with armed intervention by Europe and American military forces. When successful resistance finally cleared their territory of the invaders, they endured years of economic blockade and of constant plots of western powers and their own counter-revolutionaries. (If you have not already done so, you can read the most complete and fully documented account of this period in the book of Sayers & Kahn, entitled "The Great Conspiracy Against Russia", a narrative which is taken at its full face value by the most conservative authorities.) From this point on, Soviet

Russia had neither time nor strength for military adventures, being absorbed in the immense task of developing a socialist economy at home, educating the mostly-illiterate rank-and-file and building an industrial plant on the basis of her now famous "Five Year Plans." In this she was greatly helped by American technicians and industrialists, who saw the possibilities of a new life in Russia before such an understanding began to dawn on our political leaders.

During the 1930's Russian foreign policy was consistently one of peace and co-operation with the west. "Collective Security" was her aim and she fought for it in the League of Nations as soon as she was permitted to join. She was the first of the great powers to recognize the menace of Nazi aggression and sought persistently for alliances with other European powers against it. Only when Munich made it shockingly clear that the leaders of England and France were determined to embroil her with Germany, in the hope that she might be bled white and her socialist regime destroyed, did she reluctantly give up hope of co-operation with the democratic powers of Europe. The subsequent alliance with Germany was a desperate attempt to gain time to prepare for what she knew would be the inevitable attack on her by the Nazis. And even during this time of waiting, Russia so disposed her armed forces along the borders of Germany that she kept enough German military power watching her in the east so that the Nazi power for the invasion of England was seriously reduced.

Of the war-time alliance of Russia, England and America and the hope of both Russian and American leaders that four years of close co-operation in war might lead to fruitful understandings in peace we should need no reminder now. But this hope came to a sudden, tragic end with the monopoly development of atomic energy by England and America (with their Russian partner barred from it) and the dropping of the atom bomb on Hiroshima. What this signified to Russian leaders, most Americans have perhaps had little realization. But, taken in connection with Churchill's speech at Fulton, Missouri,—with President Truman's blessing—Soviet leaders took it to mean a return to the status quo ante bellum; a determination to isolate Russia and ignore her vital interests in the post-war world. The announcement of the "Truman Doctrine" fully confirmed these suspicions. The Marshall Plan and now the Atlantic Pact further confirms it.

Russia's policy and actions since the war have been measures of defense; an attempt to surround herself with states friendly to her and de-



pendent on her friendship and economic support. That her military policy is aimed at aggression against America, England or western Europe is absurd and ought to be unthinkable for anyone who realizes what her internal condition is. Russia is a ravaged land,—beyond anything the world has known. She will need every ounce of her energy, her man-power and her resources, for a generation to come, to restore her own shattered economy.

Therefore we believe that fear of the machinations of the American Communist Party is unworthy of our intelligence and of our courage. Insofar as this Party is taking its directions from Moscow, it cannot plot against the United States government, for nothing in Soviet policy calls for anything so utterly suicidal. Russia is not ringing us round with military bases nor is she trying to subvert our nearest national neighbors. And if, on the other hand, the American Communists are bent on a policy of their own, their position is manifestly ridiculous. What can they hope—or we fear—from a bare 100,000 humble and not too intelligent propagandists? What we should be terribly concerned about is not any red menace, but rather the state of our civil liberties. We have the feeling from Mr. Larkin's letter that he does not yet realize how absolutely vital and basic they are to what we treasure as the traditional American way of life. They alone make it possible for us to rely on ballots instead of bullets in the development of our social and economic,—and even our religious—life. If we lose them, or permit them to be in any way curtailed, it becomes a matter of "every man for himself and the devil take the hindmost." And civil rights, like security and peace, are indivisible. We cannot pick and choose who shall have their protection and who shall be denied it. The old slogan of Voltaire is perpetually valid for all lovers of freedom and democracy. And we must implement such a slogan courageously if we expect to maintain the American tradition. The attempt to make any political party illegal and membership in it a crime (even if acts of violence have not been planned) is an outrage to the American sense of fair-play and to our tradition of freedom of thought, speech and assembly. Once this defense of our freedoms is breached, the flood of intolerance and regimentation will sweep on. It is the unpopular Communist Party today; it will be some other political or economic or religious minority tomorrow. Such has been the invariable course of Fascist growth.

You express a fear of the infiltration of Communists, "fired by the tremendous energy of a fixed idea" into our organizations of political and

economic life. Are we really that helpless? Has American leadership no "fixed idea", no dynamic conviction of freedom and democracy and are the masses of our people completely sheep-like? We would hate to believe it, but if it were true, we would certainly deserve to be dominated by alien concepts and conspiracies. No, what we need is the courage of our convictions and willingness to say challengingly to what plotters there may be: "Do your damndest!"

Just a word on Mr. Larkin's reference to the "Godless regime" of Soviet Russia and its desecration of our Christian ideals. The rank-and-file of Russia never was "Godless" and the Russian Communist Party itself has outlived its Godless stage. It were better described today as agnostic. But whatever its official theological status, we would do well to remember our Lord's statement: "Ye shall know them by their fruits." Much of the fruits of the present Soviet regime are startlingly Christian in quality. Certainly the average Russian, kept in ignorance and misery under the Czarist state, is today living a more abundant life, with all races on an equality, the peasant and the proletarian partaking of the good things of the mind and spirit through his newly-acquired literacy, which the old "Holy Russia" had long denied him. And Soviet Russia today is practicing religious freedom,—as are the so-called "satellite states" in her sphere of influence. People, to be sure, read little or nothing of these facts in most of the American press, as it doesn't fit the picture of Russia which our political, economic and military policy-makers have been laboriously painting for us. But such are the facts, as any person can tell you who has lived and worked in the Russian sphere the past few years.

In conclusion, we thank Mr. Larkin for his temperate and reasonable letter. We extend to him our best wishes for his continuing and deepening love of the American tradition and his working, as we also try to, for peace and for a growing fellowship throughout the world.

## A Mild Dissent

**W**E admired very much the temperate and well expressed letter of Mr. Larkin. We also admired the equally fine reply of some members of the Editorial Board, and are heartily in favor of its being printed. However, we must disassociate ourselves from that reply because it states as facts things which we do not know to be facts.

The attempt to keep one's mind open today is almost impossible, in view of the great amount of propaganda indulged in by all political schools and units. It is obvious to us that many news-



papers are taking every opportunity to present Russia and the Communists in a bad light. But that seems insufficient reason to us to assume that every act of Russia is altruistic, or mere self defense.

We believe in *The Witness* because it opens its pages to many controversial issues, and permits

minority reports. We consider its point of view a healthy antidote to much that one reads and hears on the radio. Therefore, while we do not entirely agree, we do not wish in any way to disassociate ourself with the liberal-political, liberal-Christian spirit which moulds the general policies of this magazine.

## Left-Overs for God!

BY

ALBERT E. CAMPION

On Staff of New York City Mission

A UNIVERSITY pastor reported a student making an offertory prayer as follows: "O Lord, we have paid our tuition, we have paid for our books and our board and our dues to different things. And now, O Lord, out of what is left we bring thee an offering." "Out of what is left!" Left-overs for God!

Last year, America, the wealthiest nation in the world, gave less than one per cent of its total income to religious and charitable causes. Left-overs for God!

Easter Episcopalians, and members of other communions too, spend fifty-one Sundays each year on the golf course, in bed, lounging around the house, or elsewhere, and give one Sunday, or about one hour of one Sunday, to God and his Church. Left-overs for God! It is no wonder that one rector takes the opportunity each Easter to wish his congregation "A Merry Christmas!" He knows he will not see many of them again until next Easter.

Then we remind ourselves of that other large group of people who never seem to feel their need of God and his Church except on special personal occasions. They bring their babies to be baptized, in many cases more out of custom or superstition than anything else; possibly send their growing children to be confirmed by the Bishop, just to get the "thing over with" as was recently remarked; have their young people use the church for their weddings, it's socially proper, and, because it's the right thing to do, bring their dead to church for the reading of the burial office, although the modern funeral chapels are fast taking the place of the church. Maybe presently we shall have modern baptismal chapels, confirmation chapels, and wedding chapels. Then

the faithful won't need the Church at all! Left-overs for God!

Left-overs for God! How much time some men have for their lodges, fraternities, societies, clubs, and what have you, and how little time for God and his Church. "Sure, Bill! I'll be there." "Why certainly, Harry! I'll do it." "Sorry, rector, haven't got time." Time for everything else — business, pleasure—but no time for God. "That's what we pay the rector for." Any man who is too busy to give a fair proportion of his time to his church, is too busy! How many clergy have heard the reply: "Sorry, parson, I can't do it; I haven't got the time"? Some will make a conditional promise of help. "If I've got time," or "If there's any time left after I get through doing the things I have to do." "Things I have to do!" Never realizing for one moment that there are things one ought to be doing for God. "If there's any time left!"

Left-overs for God! We've seen them, supposedly good members of the Church, at lodge throwing down their money on the treasurer's table with an air of complete and prosperous abandon. We have seen them in church the next Sunday, a few of them who were able to get up in time, place a quarter on the collection plate with an air of smug satisfaction at being so generous and doing so much to help the cause of Christ. Many a churchman gives more to his lodge each year than he pays to his church. The answer is, of course, that he thinks more of his lodge than he does of his church. If there is anything to spare after all his dues in various other organizations have been paid, maybe—just maybe—he'll spread himself to the extent of a few dollars to help God save the world. Too many



churchmen give but a percentage to the church of what they give to outside organizations. Then they expect God to do with their little about as much as Jesus did with the loaves and fishes of the small boy. No wonder we have such a lag in our missionary work at home and abroad. No wonder the heart of the Presiding Bishop aches; no wonder heads of departments at 281 have been told they must trim their budgets; no wonder members of the National Council meet quarterly at Seabury House and ask, "What are we going to do?"—then stare at one another in silence and wait for a modern miracle to happen. Faced with the greatest opportunities ever, and our Church has to turn her back on many of them, just because too many of her sons and daughters insist on bringing their "left-overs" to God, instead of giving Him the "first fruits," and the "tithes and offerings." And here are many priests of God and the Church living on bare subsistence wages, because their people seem not to care. Said one to this writer, "I just don't see how I am going to make ends meet!" Well how would some of the laymen make out if they were receiving from \$100 to \$150 a month and had a wife and two or three children to feed and clothe? Left-overs for God!

"How much owest thou my Lord?" Because God doesn't dun you as do some of your other creditors, is that any reason why you should fail to pay your debts and due to him? "I gave my life for thee; what hast thou done for me?" It's a fair question, isn't it, and one which you cannot finally evade. God is no man's debtor; all men are debtors to God.

### Giving Up the World

**L** LEFT-OVERS for God? Clovis G. Chappell tells the story of an old saint who rose in a country prayer meeting to tell of what his religion meant to him. There was sincerity in his words as he spoke, and his listeners were impressed with the worth of his experience. When he had finished, a young man arose and said, "I would give the world for that man's experience." Said the old man quietly, "That is just what it cost me."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Saint Paul said that, a man who did not bring to God his left-overs, but gave all he had, even life itself. So did eleven of the twelve. So did their Master.

A small boy brought to Jesus all he had. It wasn't much. Just a few small bread rolls and a couple of fishes. But because they were all

he had, and not just left-overs, Jesus took them, blessed them, fed thousands of people with them, then gave back to the boy the left-overs. "Twelve baskets full!" Left-overs—but so much more than he started with. When we attempt to give our left-overs to God, it is a question whether he can do much with them. But when we give our all to God, it is surprising what he will do with it, even though our all be but little. It is also past surprising how much there will be left over for us. For when we give to God, whether it be time, devotion, money, talents, or what not, he can and does, by a process of divine multiplication, divide our gifts among his brethren and ours, spreading the gifts far and wide, yet always we have more in the end than we had at the beginning. What we keep, we lose; what we share, we keep. When we give our all to God, our left-overs are greater than the original gift. Don't ask me how. Ask the divine mathematician. He knows the answer. Why not give your all to God? He will see to it that there is plenty left over for you.

## No Threat of War

By JOHN FOSTER DULLES

**S**O far as it is humanly possible to judge, the Soviet government, under conditions now prevailing, does not contemplate the use of war as an instrument of its national policy. I do not know any responsible high official, military or civilian, in this government or any government, who believes that the Soviet state now plans conquest by open military aggression. . . .

It can be assumed that the Soviet state would use the Red Army if its leaders felt that their homeland was imminently and seriously menaced. That is why in our statement on Soviet-American relations made two and one-half years ago, we said that the United States should not seek military bases so close to the Soviet Union as to carry an offensive threat that is disproportionate to defensive value.

That is why our fellowship with the peoples of Western Europe and particularly of Scandinavia ought not to seem to bring United States military might directly to Russia's border.

It would indeed involve a high tribute to Soviet leaders to assume that under these circumstances they would exercise more self-control than would our people under comparable circumstances, as for example, if the Soviet Union had military arrangements with a country at our border.

—At Cleveland Meeting  
of Federal Council



# Healing By The Roadside

BY

ELSIE T. CULVER

Free Lance Religious Journalist

I'M writing this from the little town of Nangamangalam, a dozen miles or so from Vellore, South India. I am sitting on one of the side seats of the Vellore Christian Medical College road-ambulance, drawn up in the shade of a great banyan tree, with my typewriter on my lap.

The "ambulance" is really something of an oversized station wagon, transformed into a travelling hospital equipped for anything short of a major operation. The front door is open and from the front seat Dr. Solomon Ponniah, deputy medical superintendent of the hospital, is interviewing and prescribing for the patients who crowd about the bus. A prescription is more than likely to be a pink "chit" to the two nurses who are giving injections for leprosy from the back of the vehicle. For leprosy is common in this part of India, and since there are no segregation laws, it is on the increase. One of Vellore's most urgent plans is for a leprosarium where active cases can have at least voluntary segregation to keep them from infecting whole families in the crowded one-room mud huts where most of these people live.

Sometimes the prescription is for some salve, which the dispenser hands out. At our first stop, one of those who got some ointment was a woman who four days ago was removing a pot of boiling meal from the fire when it broke in her hands, scalding her foot terribly. Her husband carried her here, two miles on his back, to have the foot dressed and to receive a little extra ointment. I helped support her foot while the bandage was being applied, and felt the grip of her hand, tense with the pain of having the foot as much as touched.

"Surely she should be in the hospital," I said privately to Dr. Ponniah. He was patient with my newness in India. "The share of the hospital budget for my patients provides for food for fifty," he explained, "and each department of the hospital feels the same need for taking in one more and one more. This morning I had 56 patients, so the food and care that was scarcely adequate for 50 must already be stretched. And who knows what other serious cases we may find waiting for us at the next stop?"

Sure enough, at the very next halt, there was a man with a tumor on his left side the size of a

man's fist, and the doctor arranged with him to come in immediately, to have it removed.

There is always a goodly percentage of children. Today most of them seem to have bad colds or infected ears. There have been a few with bad eyes. One feels sorriest, perhaps, for those with leprosy, many of their little faces already showing the leonine appearance that gives the disease its name. Actually, Dr. Ponniah tells me, leprosy in most of these children can be arrested with the aid of the new drugs—once Vellore gets the new sanitarium where they can be isolated and receive their injections with the necessary regularity.

Many people believe this roadside service is one of the most important which Vellore offers, bringing as it does first-rate medical skill to those so isolated that they could not possibly walk the long distance to any hospital or reputable doctor, and so poor that they could not possibly pay for the treatments they receive. There is a box where those who are able to pay are supposed to deposit what they can afford, but few can spare much of anything. Under the driver's seat I can see a dozen limes, a measure of string beans, and some peppers, which patients without money have brought at least to signify their appreciation.

Twice a week the ambulance takes to the road, covering two different circle routes, so that a great number of villages receive calls once a week. The car, with a minimum medical staff of a doctor, two nurses and a dispenser, leaves the hospital early in the morning, with a stock of simple medicines, ointments and hypos. Third and fourth year nurses take turns at this roadside service. The driver announces arrival of the ambulance at appointed spots by a loud honking of the horn, and from the shelter of trees and ditches and occasional houses, the patients come hurrying from every direction.

## Evangelist Preaches

THE first one to greet them is not the medical officer but the evangelist, who always travels with each team. They gather in a circle around him by the roadside, or sit in an attentive group on the hill, while he tells them the gospel story, prays and distributes picture cards and gospels, in the languages of the people, to those who can



read. Then, while the medical staff works, he answers questions and talks with individuals. Sometimes he gets a group of the children together and tells them a favorite Bible story.

When we drew up to this place, a beautiful spot with rolling hills and abundant shade, Evangelist Walter, who is with us today, asked if I would like to visit a chapel on the top of the hill. From the road we could just see the three white crosses, spaced across the front of its roof, silhouetted against the sky. Following his talk to the people, one of the nurses was to give a short lesson in public hygiene, and while she did so, Evangelist Walter and I walked up the long flight of stone steps that led to the top of the mountain. We could not see the church at all from the steps, but presently we came out on a high, level plateau, in the center of which was set a charming little chapel. It was Buddhist in architecture, but in its rather elaborate decorative design appeared over and over again various Christian symbols, particularly the fish of the early Church (legend has it that the Christian Church in South India was founded by St. Thomas) and above all, the cross. Inside there were no furnishings, so the door could stand open for all who would climb to this mountaintop to enter and worship. Opposite the door, a lovely cross was hewn in relief from a great slab of stone. Before it the dirt floor was worn where worshippers had knelt in prayer. Someone had placed handfuls of bright wild flowers at its base.

Outside again, we stood as breathless as Job before the wonder of the Lord's world that stretched about us, the great outcropping rocks, the rolling hills, the gentle cattle grazing on the slope, the lines of distant palms, the irregular patchwork of rice paddies, the first streaks of color in the sunset.

And then trudging up the hillside, came a shepherd, with a smiling welcome to greet us. But he did not extend his hands in the customary gesture, and when I looked I saw that his fingers had been eaten away by leprosy.

He was, he told us, a Christian. His friends said that this evil which had come upon him proved that his God did not care for him or was powerless to help him. "But I tell you," he added, "that now is the time I need Christ more than ever, and I know he will find a way to help me."

Then Evangelist Walter told him about the roadside clinic, and, standing there on the hillside, with the sunset growing redder in the west, the three of us joined in prayer. The words of the prayer which Evangelist Walter offered were in the language of the shepherd, which I did not

understand. But the prayer in my heart was that somehow I might find words to tell those in my country something of the healing spirit of Christ that I have seen this afternoon on this Indian hillside, and move their hearts to have compassion, even as our Lord had compassion. For if we will send the doctors and nurses and the supplies and the money, it can be our privilege to multiply again and again by the thousand-fold the same miracle of healing for which Christ himself never failed to heed a plea.

## Conventions Are Important

BY

WILLIAM PAUL BARNDIS

Rector of St. Matthew's, Lincoln, Nebraska

**H**AVE you ever stopped to analyze what the term "Episcopal" means? The word means "having bishops". We are members of the Episcopal Church. Bishops are necessary in the Episcopal Church. This being true, the basic unit in the Episcopal Church is the diocese, not the individual parish, important though it be. The diocese is that unit over which the bishop has jurisdiction and is the chief pastor. Ordination and Confirmation cannot be had without him.

It naturally follows that the affairs of the diocese should be of concern to every communicant. The diocesan convention which meets once a year deals with diocesan matters. The bishop officially addresses his diocese at this time. Reports are heard; elections are held of persons to represent the diocese on boards and committees, and at other Church gatherings. Canons are adopted governing diocesan proceedings; budgets are adopted.

The official members of the diocesan convention are elected in democratic fashion by the parishes and missions in the diocese. As loyal Episcopalians we should interest ourselves in the diocesan council and its business. Do you know, for instance, that diocesan assessments and General Church quotas are assigned on the basis of current operating expenses? Or that there is a board of examining chaplains the members of which examine the candidates for Holy Orders? Do you know that the executive council is chosen by the diocesan convention to carry on its work between conventions? Do you know that the bishop has a real problem in getting clergy for missions, and in getting funds to help pay them until the missions can become parishes, and thus be self-supporting? And do you know that the large parish churches are large partly because people con-



firmed in missions moved into large city Churches started as missions aided by the diocese?

Episcopalians should be informed about the teachings and practices of the Church. As members of local parishes and missions we like to know what goes on in our local church, and quite properly we should have a special devotion to it. As faithful Churchmen we should know about our diocese, too. So, let's go to diocesan conventions.

## Your Pastor and Mine

BY

M. E. KETTERING

of Streeter, North Dakota

**I**F he is young, he lacks experience; if his hair is grey, he is too old.

If he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir, she is being too forward; if she doesn't, she is not interested in her husband's work.

If he speaks from notes, he has "canned" sermons and is dry; if he speaks extemporaneously, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gad-about.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible; if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not he is a compromiser.

If he preaches an hour, he is windy! if less he is lazy.

If he preaches the truth, he is offensive; if not he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches to tithe, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he isn't worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

Yet they say the preacher has an easy time!

## Standards for Weddings

BY

JAMES M. STONEY

Bishop of New Mexico and Southwest Texas

**F**ROM the reports that are going around, some strange things have happened, or at least requested at wedding ceremonies. The main difficulty seems to be that Emily Post has told people how to conduct weddings. But the standard of the Episcopal Church is the Book of Common Prayer and not the "Bride's Book," or whatever it is called.

Naturally, the Church allows much latitude, but the Church has given directions for the solemnization of matrimony for many centuries, and these are still official. Mrs. Post does not outrank the Prayer Book.

There are many excellent managers or directors who make a profession of arranging for funerals and weddings, especially. They are, as a rule, excellent, co-operative and understanding people. However, they do not always sense the atmosphere of our particular branch of the Church, and probably, most of them never read a rubric, nor should be expected to. That is a clergyman's job.

When any question comes up about the propriety of this or that, the clergyman, trained to the Book of Common Prayer and working under its directions, is and must be the final judge. If his decisions seem arbitrary, he probably is right, but if there is any doubt, the bishop will be glad to answer questions.

The solemnization of holy matrimony has become so often a pagan pageant, even a debauch, that the Church would call our people back to the deep and holy significance of the rite. A pledge, a prayer and a benediction are far more important than gowns, music, floral displays and alcoholic receptions later on. A new family is made, a new home is established and God's blessing is paramount in this.

Nothing, absolutely nothing, should be countenanced at a wedding that does not set forth the sacredness of "the promise and vow betwixt them made."

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# NEWS OF OTHER CHURCHES

## ANOTHER COURT CASE IN BROOKLYN

In what is believed to be the first instance of its kind, a member church of the Congregational Christian Churches has taken civil court action against the denomination's general council. The Cadman Memorial Congregational Society of Brooklyn filed a brief in supreme court to enjoin the council from carrying through a proposed merger with the Evangelical and Reformed Church. The merger was approved last February by a vote of 757 to 172 of the general council meeting in Cleveland. The action climaxed discussions that have gone on since 1942, and will result in a denomination, the United Church of Christ, with approximately 2,000,000 members.

The principal argument in the brief filed in Brooklyn is that approval by 75% of member churches is needed for the merger and was never obtained. The Cleveland vote, the brief states, represented only a small number of churches. It argues further that the council did not have the power to make the merger since all Congregational Christian churches are autonomous and that the merger would completely change the Church government, making the individual churches dependent parts of an overall organization. A spokesman for the Congregational Christian Churches said the denomination will proceed with the merger since the general synod of the Evangelical and Reformed Church approved union last week by a vote of 249 to 41.

## GEORGIA BAPTISTS HIT KLAN

Georgia Baptists, meeting in a Sunday school convention, condemned "secret orders that seek to govern under the cloak of darkness and from behind hooded masks." Adopted unanimously by a standing vote, the resolution said: "We remind all Christians everywhere that the Great Teacher taught and practiced the principles of brotherhood and taught that all human beings, regardless of race, color or religion, have equal rights and responsibilities before God and man."

## METHODIST RUNS RURAL CLINIC

Methodist Edwin Dodson, pastor of the Widener-Round Pond church near Forrest City, Arkansas, believed better religion, better farming and better living make an unbeatable combination. He has therefore established a rural life clinic where one can attend a religious service, hear a talk on soil

conservation and have the baby immunized against diphtheria. He conducts the service; farm agency experts do the talking; a county health nurse administers the shots. The women of the missionary society serve a luncheon at the clinic.

## UNIVERSALIST BANNED FROM RADIO

Universalist Church representatives are planning an appeal to the Federal Communications Commission on the action of Station WLAL of Lawrence, Mass., in banning one of their ministers from broadcasting because his script was not "in the public interest." Station officials said that a talk planned by the Rev. Kenneth L. Patton, Boston, was entitled "Is Jesus Risen?" and questioned the belief that Christ's body rose after his death.

They added that a majority of Protestant and Roman Catholic religious leaders who read Mr. Patton's script believed it should not be broadcast.

Mr. Patton and members of the Massachusetts Universalist Convention, meanwhile, said the action was a "denial of basic civil liberties. If the practice started in this case is made standard, all radio outlets will be denied to any except those who expressed traditional Protestant or Catholic opinions."

## SCHOOL DECISION IS PRAISED

The 500 delegates attending the New Mexico Sunday school convention commended District Judge E. T. Hensley for his recent decision barring Roman Catholic priests and nuns from teaching in the public schools.

## YOU CAN HELP US TO HELP OTHERS

You will understand our asking for your contribution to this Annual Appeal.

In 1809 The New York Bible and Common Prayer Book Society was founded as a National Institution of the Episcopal Church for the sole purpose of providing Prayer Books, Bibles and Testaments to those Churches and Missions throughout this country and abroad who cannot provide for themselves.

Traditionally for over 139 years we have not failed to help carry our Heritage of Prayers to others. 16,069 Bibles and Prayer Books were distributed throughout the United States and to our Overseas Missions from October 1, 1947 - September 30, 1948.

The Society's only source of funds to carry on this most important work is from voluntary contributions.

We are endeavoring to fulfill the needs for the approaching celebration of the 400th Anniversary of the Book of Common Prayer that all Episcopalians may participate in this great occasion.

Without your support someone will be denied the opportunity for Renewal of Faith and Religion So Desperately Needed at this time.

**Remember! No matter how small, a contribution will help provide a Prayer Book for someone. Please Don't Delay—Mail Yours To-Day.**

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West Africa ....	600
Philippine Islands ....	400
Palestine ....	50
Honolulu ....	400

Total ..... 16,069



## STORY OF THE WEEK—

(Continued from Page Three)

Kean. In Epiphany and Lent of 1950, the manual of instruction on the new curriculum will be studied.

Bishop Haines, speaking for the children's division, said that we ought to stop fooling our young people about the Lent mite box offering. Dioceses and local parishes should stress that the offering is for the work of the whole Church, and not just for the particular field studied. He told of a growing feeling that the mite box offering should not be applied against quotas, but be an "extra", and that this practice should be encouraged in all churches.

The Rev. Robert Magill announced that the joint effort of the departments of Christian social relations and of Christian education in compiling material for preparation for marriage would be chaired by Bishop Hall of New Hampshire, and that some definite results might be forthcoming from the meeting the second week in May. The department of Christian social relations is furthering a survey that will accredit the social agencies and institutions of the Church.

The Rev. Arnold Lewis expressed the hope that the Church would cooperate fully with the United Evangelistic Advance sponsored by the Federal Council of Churches. The Advance will be from October 1949 through December 1950. Its program includes community religious surveys, visitation of new families and the "lapsed", preaching missions for high school students, whole communities, observance of special days like World Communion Sunday, and Reformation Day.

### Overseas Report

Dr. Lewis B. Franklin, addressing the Council on his trip through the West Indies, suggested that if one went to the missionaries rather than to a travel agency, one would meet

the people, and not simply be shown a cheap imitation of "upper Broadway". He was most optimistic of the work being accomplished in Haiti, where nearly all of the clergy are native, and the twelve now in the seminary are also Haitian.


Bishop Bentley gave an interesting description of his survey of Japan and the Philippines made from the end of November until the first of April. He read a letter from Bishop Binstead that had just been received speaking of a tour that the Bishop had taken with the Bishop of the Philippine Independent Church. He also quoted cables that had been received in the last two days from Shanghai and Hankow which stated that the missionary staff was quiet, happy, and work was normal. Two of the women workers in Shanghai had been evacuated by an American ship.

The Rev. Percy G. Hall stated that the army and navy division was trying to answer the call for chaplains and helping the sixty from our Church who are

part of the services. The army and air force have asked the Church to provide 18 chaplains this year, and the navy would also like additional men. By resolution the names of the division was changed to armed forces division.

### Bishop Payne to Close

The Rev. George Wieland, as head of the American Church Institute for Negroes, announced that the committee composed of representatives of the Council, of the Institute and the trustees of Bishop Payne Divinity School, had agreed that this seminary for Negroes will not open in September. The Negro faculty members will be given sabbaticals until September 1950, or until they have new positions. Dean Goodwin is to be given his salary until he finds a



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Rector of Trinity, Miami

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new position. The lone student will be given a scholarship in another seminary. The committee was continued in order that they may study the whole matter of Negro theological education, and determine the policy of this Church in this regard. Income from the \$192,000 in the Reconstruction and Advance Fund which was for Bishop Payne Divinity School will continue under the direction of the trustees of the school until the first of 1950, by vote of the Council.

### Radio Deficit

Mr. Russell Dill presented the financial picture on the radio venture "Great Scenes From Great Plays." He did not attempt to evaluate the program, but presented the monetary situation. National Council had voted to undertake the program for the broadcast year 1948-1949, and so the Church must pay for it. The total cost of the program was \$619,000, and

about \$267,700 has been received to pay for it, leaving a deficit of \$352,000. Against this there are pledges amounting to \$212,000, which, if all are paid, will leave a shortage of \$140,000. Several of the Bishops promised to seek funds so that the debt may be paid before General Convention.

Bishop Malcolm Peabody reported for the committee of reference that it was working on clarifying the relationship that should exist between the department of Christian social relations and Episcopal Service for Youth and hoped to present the whole matter at the Council meeting in September. The committee of reference, the Bishop said, had been a trouble shooting group, but he moved that it be given power to become also a missionary evaluation group. After receiving enthusiastic support on the floor from Dr. Kuebler and Bishop Bland Mitchell, the Council adopted the motion.

The Rev. Clifford Samuelson, speaking for the town and country division, said that the Rev. Archer Torrey had been added to the staff at the Roanridge project, and that there will be about 100 seminarians and women workers in training in that rural work center this summer. Eight Displaced Persons also will shortly arrive at Roanridge, to use it as a resettlement center.

Bishop Norman Nash, for the college work division, moved the appointment of Miss Rita Rainsford as the Episcopal representative at the work camp in Mainz, Germany, under the United Student Christian Council, which was confirmed by the Council.



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# THE PRESS

Selected by  
GEORGE MACMURRAY

**NO CHANCE AGAINST HOPE:** If mystery is a hallmark of divinity, the pulpit committee of a church seeking a pastor must be a divine instrument, for it frequently moves in very mysterious ways—in ways that are dark and with tricks that are vain. Often the members do not start with a job analysis to determine what capacities are needed in a leader for their situation. They set out on a vague search for an archangel, a combination of St. Francis of Assisi, Henry Ward Beecher and Henry Ford. The first step is to get a list of prospects. . . . Then on a Sunday morning five of the committee approach the church where the suspect is preaching. To insure secrecy, they break up three blocks away and enter the sanctuary one by one, with a nonchalant air, as though they had never seen each other. This procedure makes them as inconspicuous as a herd of elephants hiding behind a head of lettuce. They look and listen, and sometimes sniff.

Probably they do not pay too much attention to the sermon, for they are not really looking for a preacher. They are looking for some kind of organizational bulldozer, a high-powered promoter. . . . They note every detail of the service. . . . So with heavy hearts the pulpit committee steal back in Indian file to their auto three blocks away. Next Sunday to fresh fields and pastures new. All too often, the very qualities in a preacher for which they should thank God and take courage become liabilities. Strange that the sound basis for a choice—what the man has done and what he is known to be by those who know him best—counts, so little. With some pulpit committees, Phillips Brooks would have no chance at all against Bob Hope.—Christian Century (un-den.)

**NO PLACE TO HIDE:** The appearance of David Bradley's "No Place to Hide" last month in a popular edition is a gratifying event. Priced within the reach of everybody's pocketbook (twenty-five cents, Bantam Books, Inc.) it is to be hoped that it will produce a wide understanding of the potential danger of the atomic bomb to the future of mankind. The crisis which Dr. Bradley thus describes is

basically more than spiritual: Are we wise enough and good enough to be entrusted with such power as the new knowledge has put into our hands?—The Federal Council Bulletin.

**IT MAY BE ONLY A RUMOR:**—Anyway we have heard that running the pension funds on a basis of actuarial soundness 's beginning to produce difficulties. It is bound to be difficult—at least to Christians—to nourish the body on statistical ice-water instead of warm red (or should we mention the color) human blood.—Anglican Outlook (Canada).

**THE CHINESE MISSIONS:** Jesus sought out the lost sheep; we back away from them.—Anglican Outlook (Canada).

**SO WE CAN BE EFFICIENT:** The diocese of Calgary issued a public statement deploring the visit of the Dean of Canterbury and condemning his statements, and was able to have its voice heard right across the land! It would have been helpful if it had said why it feels as it does. We at least know what it is against and can hope it will be equally efficient in letting the people know what it is for.—Anglican Outlook (Canada).

NOW READY

## The Service of the Holy Communion - 1549

Inasmuch as the year 1949 is being observed as the 400th Anniversary of the publication of the First Book of Common Prayer in English, many parishes throughout the country are contemplating using the Service of Holy Communion from the 1549 Prayer Book, provided, of course, such use has been authorized by the Bishop of the Diocese.

On or about April 15th we will publish **The Service of the Holy Communion—1549**—a leaflet of 16 pages, size 5½x8½ to be used by each worshipper during the service. Not only will this provide the worshipper with the form of the 1549 service but it will be a souvenir of this great anniversary.

Slight changes have been made, as follows: All references to King Edward VI have been adapted to The President of the United States; Any Rubrics which are pertinent to the service today—printed in Italic type; Other Rubrics are printed in smaller type; two Exhortations have been omitted.

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## PEOPLE

### CLERGY CHANGES:

JOSEPH HALL, 3RD, part time instructor at the Philadelphia Divinity School, will be full time in 1949-50. He is to receive his doctorate in June.

WILLIAM W. MANROSS, librarian of the Church Historical Society, has joined the faculty of the Philadelphia Divinity School as a special lecturer. BISHOP REMINGTON, CLIFFORD SAMUELSON and DARGAN BUTT are also to lecture on rural work during the next academic year.

ALBERT J. ETTLING, formerly rector of Holy Cross, Poplar Bluffs, Mo., became rector of St. Andrew's, Stillwater, Okla., May 1.

STURGIS L. RIDDLE, formerly in charge of the Episcopal Church in Florence, Italy, is now in charge of Holy Trinity Cathedral, Paris, France.

CHARLES B. MAUCH, formerly rector of St. Nathaniel's, Philadelphia, is now rector of Christ Church, Upper Merion, Pa.

L. STANLEY JEFFERY, formerly rector of St. Paul's, Charleston, S. C., is now rector of Grace Memorial Church, Lynchburg, Va.

WILLIAM J. CHASE, assistant chaplain at Columbia University, becomes assistant minister at St. James', New York, on September 1st.

GEORGE H. THOMPSON, assistant minister at St. James', New York, is to become associate professor of religious education at Trinity College, Toronto, Canada, in the fall.

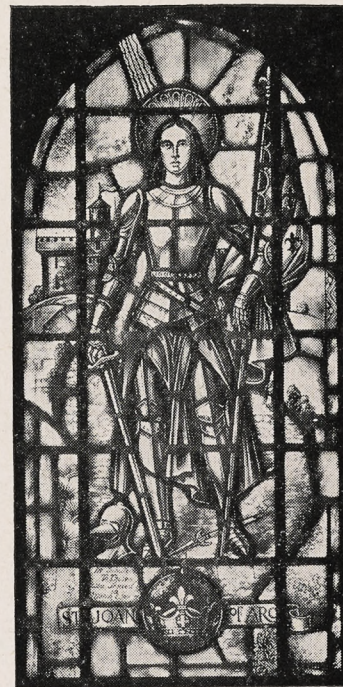
HENRY GETZ, formerly chaplain to Episcopal students at the University of Texas, is now rector at Kingsville, diocese of West Texas.

### DEATHS:

WILLIAM McCLELLAND, 66, Bishop of the diocese of Easton, died on April 16th. After serving parishes in Philadelphia, he took charge of Dorchester Parish, diocese of Easton, in 1924, which comprised five churches. He was elected bishop in 1939.

FRANK MEZICK, 80, retired clergyman of the diocese of Southwestern Virginia, died at Eastport, Md., on April 16th. He was rector of churches at Arrington, Massies Mill and Norwood, Va., for 35 years.

HARRY F. KELLER, 59, rector of St. John's, Johnson City, Tenn., died April 3 after a short illness. He became rector of St. John's in 1922 and served there until his death. He was at one time a member of the bishop's council and also served as the dean of the convocation of Knoxville.



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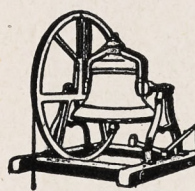
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## GOOD IDEA

Do the men and women of your church do any of the work around the place? It saves money. It also brings the people together in real fellowship. At St. Paul's, Natick, Mass., ten men had a lot of fun painting the parish hall, the stage and kitchen. There was one painter among them; the others were: doctor, carpenter, accountant, office worker, broker, civil engineer, upholsterer and steel engraver. They got a big kick out of doing something together for their church.

In Hawthorne, N. J., over 260 new houses have been erected in the last year. The ministers of the Reformed Church, the Methodist Church and the Episcopal Church got together two laymen from each of the churches. They enlisted ten other laymen from each of the churches, gave to pairs a certain section of new housing and then went out in one week to call on all of them. At each home there was left an invitation which showed the hours of services in all the churches in the town, and information was gathered about the religious preference of each family. The ministers are now following up on those who might possibly be added to their respective parish families. The survey did not indicate that Protestantism needed to expand its facilities in the new sections. Roman Catholicism was dominant.

**LEND-LEASE:** Have you a lectern Bible that you would care to give to the Episcopal Church at Bluefields, Nicaragua? Assistant Secretary Frank L. Titus of the overseas department of the National Council, 281 Fourth Avenue, New York 10, N. Y., writes that one is needed there. Archdeacon Waldo is also anxious to get a few hymnals with music for his choir (old edition). If you have either the Bible or the hymnals send them to Mr. Titus, and don't be fearful that he will get more than he can use since he assures us that he has a lot of overseas stations needing them.

**GET-TOGETHER:** The rector of a large midwest parish is looking for supply work in the New York area for August, with quarters for himself and wife. — There is a part time position open in New York as chaplain to a group of mixed Protestant children. They would like some young clergyman who wants to do graduate work. — Likewise a large parish in the metropolitan area of New York, would be interested in having a clergyman on part time. Evangelical churchmanship and if he has a car of his own to run about making calls so much the better.

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# BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

FLORENCE V. MILLER  
Churchwoman of Wilmington, Del.

I would like to take issue with the letter of Alice J. Stokes in the March 10 Backfire. Far from feeling that Mr. Kahle's article on Men for the Ministry was "hysterical" it seemed to me to be a clear, matter-of-fact statement of a condition which should cause devoted Church people serious concern.

One fact which Mrs. Stokes overlooked in her comments was Mr. Kahle's statement that the Virginia Seminary and, I suspect, most of the other seminaries, is being forced to refuse entrance to as many desirable candidates as it can admit, and this at a time when the Church faces a vital need for many good men in her ministry.

For most of my life I have been active in the field of education and my experience, which includes conversations with college deans and faculty members, as well as teaching, would never cause me to believe that circumstances which necessitate "working hard to make both ends meet" could create a climate in which a man's most effective study and preparation can take place, whether in a secular college or in a seminary. On the contrary a student needs all possible time and energy in order to do full justice to his studies and also to take some time out for refreshment through leisure time interests and activities.

No matter how "burning" may be a man's desire, both as a seminarian and an ordained clergyman, he is too often hampered in his work by being harassed by financial problems which, unfortunately, are attendant upon the processes of eating, being clothed, paying doctors bills and the like. Teachers face these problems too. In fact I think it is something for us all to blush over that conditions in our seminaries and so many of our clerical salaries do cause so much "struggle", and I think it is high time we all get together and actually do something about it.

ALBERT BALLER  
Clergyman of Heath, Mass.

May I take a few minutes in a busy day to thank you heartily for your recent article on the trial and conviction of Cardinal Mindszenty. It is good, very good, these days to have a voice speak out with the facts and implications thereof! I was not sur-

prised to learn that this "saint and martyr" had done some fancy trick plays on Hitler's team in the thirties.

Thanks again for the article. I am sick unto nausea these days of the propaganda being shouted by the radio, press, etc., of fear and hatred. I am also sick of the crowd that is back of it: Business, Big Brass, Big Church.

MISS EMILY TIDYMAN  
Churchwoman of Massillon, O.

Not having had any previous experience at writing a fan letter I hope you will overlook the mistakes. For a long time I have wanted to commend your fearlessness as editors of a very fine magazine. I have been a subscriber for 20 years and I wouldn't miss it. Would to God we had many more like you, in and out of the pulpit. It makes me weary to sit in the pews and listen to platitudes. This hasn't anything to do however with our local rectors who have been, like you, fearless Christians.

I was greatly disturbed, and still am, about the Melish case and hope that all who call themselves Christians will speak out their convictions.

The picture of Jesus on the March 31 issue is more like the mind picture I have of the Master: Virile, manly, and I am sure with a great sense of humor.

While I am on the subject of things in general about our religion, I hope that in the new rules on Sunday school literature they will cut out the Pollyanna nonsense so that when the children begin to observe religion at work they won't be so confused, and I might add that that goes for our radio program too.

Well more power to you.

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